



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

to foresee what are to be the future conditions and possibilities of human life on this planet?

C. C. C.

Law in a Free State. By WORDSWORTH DONISTHORPE. London: Macmillan & Co., 1895. 8vo. pp. xii + 312.

THE purpose of this recent book, by the author of *Individualism*, is to remedy the fault of other writers of his school who propose indeed to solve all social problems by applying the principle of liberty but who will not or cannot tell us *how* to do it. It is not addressed to philosophical anarchists but to that large body of Englishmen who, though sympathetically inclined, have not yet fully accepted the gospel of liberty. To such the nine chapters are offered as "nut-crackers" to be applied to some of the more difficult problems of the day.

The author's position is that of an advanced individualist, yet not one of the most radical sect. Absolute freedom from state interference is the goal towards which civilization is making, but we "are not yet ripe for complete anarchy, and must have an admixture of something which is not anarchy. That something may be called by any name, but, as a matter of fact, it is socialism" (p. 16). His endorsement of state interference, however, seems limited to "defense of the country, which will be socialistic so long as there is any need for it at all, and the administration of a criminal code, which will remain so until the criminal law is swallowed up by the civil."

An attempt is made to determine the limits of personal liberty, a problem which must be answered whether we adopt despotism or democracy, socialism or anarchy. The principle that freedom is to be allowed, so far as it does not interfere with others, is ruled out on the ground that the solidarity of society makes every act, to some degree, injurious to some one. The acceptance of the will of the majority as a criterion merely begs the question, which is: "How should the majority decide?" The author's solution is that the rule for state action must be derived from the same source as the rule for individual conduct. "We must give up all hope of deducing good laws from high general principles and rest content with those middle principles which originate in expedience" (p. 75). "Our aim should be to find out by study of history what those classes of acts are, in which state interference shows signs of becoming weakened, and as far as possible to hasten on the day of complete freedom in such matters. . . .

The only available method of discovering the true limits of liberty at any given period is the historic" (pp. 79-80).

The more practical part of the book consists of chapters on adulteration, education, marriage and the status of children. In these matters specific reforms are suggested, while all existing regulations are criticised with rare impartiality.

In the eighth chapter there is a discussion of the Future of Labor. Here it is claimed that the laborer is himself capital, but that, under the system of wagedom, he disposes temporarily of the property in his own body and is thus bilked of the profit which rightfully is his. As a remedy Mr. Donisthorpe proposes the Capitalization of Labor, "a system under which the workers invest themselves (their labor) on the same terms as other capitalists—namely, a proportionate share of the product, be it profit or loss" (p. 269).

There are many points in the author's theory which could easily be criticised, but it would perhaps be wasted energy to argue details with one who begins by discarding "as utterly worthless all the orthodox technical economic terms" (p. 282); who promises in his preface to give a practical treatise, yet when he comes to his pet scheme says, "I don't know whether it would work or not. I might almost say I don't care" (p. 264); who can criticise a rival theory (p. 273) by asking, "But how are we to begin?" yet in advocating his own scheme says, "I have nothing to do with how the system could be started" (p. 270); whose logic takes the peculiar form of substituting italics for arguments, clinching a discussion as to land and labor by saying, "It makes no difference what we call them; they *are* capital" (p. 267); and who can urge Labor Capitalization because it is "just" and gives the laborer his "rights," despite the fact that he has previously announced that he has "no conception of what is commonly meant by justice," expediency being the only criterion (p. 112).

Even granting Mr. Donisthorpe's strained conception of the laborer as capital quite analogous to a machine, it does not follow that the selling of his claim to a share of the product places him at a disadvantage compared with other capitalists. A large number, possibly a majority, of capitalists do the same thing. All who buy a company's bonds instead of its stock, all who loan their capital to business houses, all who rent land—which Mr. Donisthorpe considers capital—for a fixed rental, are in a situation similar to that of the owner of "labor-capital" under the present system.

The author claims that the one who assumes the risk must necessarily charge a premium which will be "precisely the net profit;" so that all the owner of "labor-capital" can receive is "the fuel which keeps him going and a small sum for a sinking fund" (p. 277). Would he claim, on similar reasoning, that the Car Trust which furnishes rolling stock to a railroad cannot—unless it makes an impossible claim to a percentage of the gross receipts of the road—receive more than the value of some axle-grease and a new coat of paint? The author further claims that this system would do away with strikes, but fails to show why there would not be as much room for disagreement over the capitalization of the laborer as there is at present over the scale of wages. If at any time the laborer is induced to do more and better work—which the author thinks a great merit of the system—there should be at once a new valuation of the capital (labor) furnished by him. On the other hand, a disproportionate increase of labor-capital would lower its marginal efficiency and diminish the share of product which should be imputed to the laborer. Adjustment of such changes would furnish opportunity for unlimited dispute between the owners of the different kinds of "capital."

The last chapter of the book, entitled "The Woes of a Politician," is a bit of delightful humor. Many inconsistencies can be forgiven one who so frankly acknowledges the difficulties that confront the professional individualist, when he attempts to make his theories conform to the incidents of daily life. The entire book is pervaded with a similar vein of humor, which, together with a certain exuberance of pugnacity, prevents any suspicion of dullness. The author, however, repeats his arguments somewhat unnecessarily, and indeed much of the book is practically a repetition of parts of his *Individualism*, which seems a needless waste of printer's ink.

HENRY RAND HATFIELD.

The Making of the England of Elizabeth. By ALLEN B. HINDS.
New York: Macmillan and Company, 1895. 12mo. pp. ix
+152.

THE title of this little volume is misleading, if not pretentious, and would lead one to expect some comprehensive study of the economic and social phenomena preceding the accession of Elizabeth. Mr. Hinds should have called his work "Episodes in the History of the English Reformation." Bearing that more modest and exact title, it